

RELIGIOUS. MISCELLANY. For the Boston Recorder. LETTERS TO CHRISTIANS.—No. 2. HIS WORK TO BE DONE. There was no express command requiring us to go to the heathen, the duty of doing it being implied in the nature of the Christian religion. The whole spirit and tenor of the Bible show that it is our duty to do all the good in our power, and therefore since the knowledge of the heathen world is so extensive, it is our duty to do all the good in our power to that world as well as to our own.

For the Boston Recorder. OUGHT A CHRISTIAN TO ATTEND THE SABBATH EVENING CONCERTS? This question came into my mind a few evenings ago, as I heard a professing Christian speaking in rapture, of a fashionable concert which he had just returned. It was Saturday evening, and the question struck me the more forcibly, because at the same time another brother seated at the table, engaged in preparing his Sabbath School lesson, and meditating upon the best way of impressing its solemn truths upon the young minds intrusted to his care.

For the Boston Recorder. THE PROGRESS OF ERROR. All this while events were transpiring which could not do less than confirm the popular suspicions, in regard to his orthodoxy. Still, however, I did not leave the place of my supposed concealment, but continued to hold myself behind the language of compromise, evasion, and sometimes, I fear, of duplicity. My zeal in the cause of improvement—was even increasing. My occupation presented more difficulties than that of most men, and yet there was something in the nature of the work, which gave me a greater attention to all the outward means of grace (the sacraments excepted) than I did. I was almost always at church seasonally, and at my post in the Sabbath School. Partly from conviction of duty, and partly from a desire to keep the public eye, I was in the church during prayer, and stand during singing, at least in these two respects I was alone.

For the Boston Recorder. HOME MISSIONS. LETTERS FROM THE AGENT.—No. 1. To Rev. Dr. Patterson, for the M. S. S. BOSTON, FEB. 1853. MY DEAR BROTHER,—To everything there is a season, and a time to every purpose under the heaven. But there is no time for idleness. The world is not a place of idleness, and we must be ever ready to do our duty. The children of the world never rest—and the children of God have work enough to do, to occupy every moment. Nor is this remark to be limited in its application, to particular classes of Christians. The pastor of a church, the minister of the gospel, the agent of a benevolent society, the student of the Bible, the laborer in the vineyard, the Christian in the family, the Christian in the world, all have work enough to do, to occupy every moment.

For the Boston Recorder. INTELLIGENCE. LETTER FROM ST. PETERSBURGH. The following is the letter from the Rev. Richard Knill, mentioned in our last. We have omitted a few sentences relating chiefly to facts mentioned in the letter from Mr. Knill, which were not deemed necessary to insert. DEAR SIR,—When Paul came to Apollonia and the Three Taverns and saw the brethren waiting to sympathize with him and to cheer him, he thanked God and took courage! Now if Paul, the Apostle Paul, who had been caught up into the third heaven, could feel quick sensations arising from the kindness of strangers, what think you, sir, must have been our feelings when we heard and saw your love to us as communicated by dear Mr. Knill? We also thanked God and took courage—we felt it as a fresh call to renewed effort in the cause of our matchless Redeemer.

For the Boston Recorder. BAPTISM. WHAT DOES IT MEAN? Mr. TRACY.—In replying to the questions of "an inquirer," I have shown that the ceremony of baptism represents the purification of the heart by the influence of the Holy Spirit. I also quoted the figurative passages in Rom. 6, and Col. 2, and showed that the ceremony of baptism is a picture of the inward work of the Holy Spirit. It is not a mere outward rite, but a picture of the inward work of the Holy Spirit. It is not a mere outward rite, but a picture of the inward work of the Holy Spirit. It is not a mere outward rite, but a picture of the inward work of the Holy Spirit.

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support 8 Native Preachers in my old station, Traversburg. We are also training 5 young persons in the mission schools to become Native School Mistresses.

To our brethren in Madagascar we lately sent \$20 to assist them in erecting a new chapel, &c. It has a fine location—and though we are only a few, yet I suppose we do much more at home from our connection with missionaries abroad. The liberal soul shall be made fat—and all the churches who act upon a liberal plan will feel this in their own sweet experience.

We are not a missionary church, but are something like it, and wish to be so; the more we are like it the better.

It is exactly four years ago this day (29th Sept. O. S.) that we began to circulate the Scriptures on a large scale, and through the loving kindness of our God we have circulated twenty-five thousand volumes. To you, dear sir, who know the value of the Bible, this will appear of great importance.

In addition to the above we have circulated 1500 Common Prayer Books in the Finnish language, each book containing 500 pages, and also many very useful treatises in the same language.

We consider this part of our work particularly interesting, as the influence of it is felt in every part of this vast empire—and we trust, dear sir, that you and our other dear American friends will continue to help us—that we may help others. \* \* \*

With every expression of gratitude for your favors—and praying that all grace may abound to you, we subscribe ourselves your sincerely thankful and affectionate fellow servants.

Signed in behalf of the Tract Committee by your very obedient servant, RICHARD KNILL.

Tract House, St. Peter's Church, 20th Sept. O. S. 1853.

## MANAYUNK, PA.

The Rev. S. A. Bunstead of Manayunk, writes to his father in this city, under date of Feb. 12, 1853, as follows:

"It is now about four months that the Lord has been pouring out his Spirit upon our little Zion, within which time we have received 50 members to our communion. Week before last we held a protracted meeting of seven days, which has been attended with very favorable results. We have hope of 30 persons, old and young, male and female, who have been born to a lively hope in Jesus Christ during the meeting. Many more appear to be in a state of deep solicitude about their eternal interests. \* \* \* From the number that attend our inquiry meetings, and the favorable and solemn appearance of our prayer meetings, we are encouraged to hope for great things. There has certainly been a wonderful change wrought in the midst of us. It was difficult a few months ago to persuade the male members of our church to pray in public; now there is no one who refuses to do his duty in this respect. The whole church is divided into twelve prayer-meetings—the males composing two and the females ten—who meet every Wednesday evening for prayer in different parts of the village. \* \* \*

"There is an astonishing work going on in the Sabbath School. I attend the school every Sabbath afternoon, and in connection with one or more of our elders, superintendent it. We number 120 scholars. Of this number as many as 50 children hold a prayer meeting at my house on Sabbath evening from 5 o'clock till the time of evening service in the church. It is truly delightful to behold these children conducting their own prayer meeting; to hear their fervent prayers for one another, for the church, for the village, and especially for the unconverted scholars and teachers of the school; and to hear with what life and sincerity they seem to engage in the songs of Zion. Many pious people from Philadelphia, have lately come out and spent the Sabbath with us, who told me that nothing ever made them feel the power and presence of God so much as when they looked into the room in my house, crowded with children who were singing and praising God. Many of the brethren of the Rev. Dr. Livingston's church are out every Saturday of late, both to give a helping hand, and (as they say) to get their hearts warmed.

"The Spirit of God seems to be hovering over this whole section of country. The Baptist church about a mile from this place has received very large accessions of late. The churches in Germantown also are in a very prosperous condition. Christians are wakened up, and sinners are crying, 'What must I do to be saved.' Never, I believe, was there such a time in this section of country. There have been in all these churches some of the most remarkable instances of the converting power of God, I think, that the ear ever heard. I might mention several, but the limits of my paper forbid. With us the work is going on; and so long as we see the church coming up to the work, and the children also engaged in prayer, we shall continue to say, 'The Lord is with us.' There are, I think, not far from 30 children who have given their hearts to the Lord, and who engage in prayer at their prayer meeting. You would be surprised to see the order and regularity that attend all their meetings. O that our faith and prayer may be commensurate with the wonderful blessings that we are now receiving! Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

At Jacksonville, where a missionary was stationed in 1828 and aid granted for his support till Jan. 1832, a subscription of \$205 in aid of the society's funds was made at an evening meeting while Mr. P. was there. He gives the following account of the town and the College:

I arrived in Jacksonville on Saturday evening, the 29th December, and felt my way, in the dark, to a wing of the new College building, which stands on a beautiful rising ground, about a mile from the village, and met a young man, recently returned from Beecher and his family. On the morning, being the first day of the week, and almost as mild as April in New York, the sun rose in his glory, and I looked out in the rear into a delightful glow, which was the reflection of the sun upon the water, and in front, upon a beautiful prairie of 13,000 acres, or 20 square miles, of the richest soil, a large proportion of it fenced and partially cultivated, embracing the town of Jacksonville, with 1200 inhabitants, and the scattered farm houses, which seemed like boats at a distance floating on the smooth sea of soil; and the whole skirted by oak forest, like the shore of a lake, except in one direction, where the trees sink below the angle of vision; and it was remarked by one standing by, 'there you cannot see land.' I never beheld a finer plot of ground, and the stillness of the Sabbath resting on it, rendered the scene enchanting. Eight years ago, this domain, in all its richness and beauty, was an unoccupied waste. In 1828, our missionary, Mr. Ellis, was stationed here, and sustained principally by the funds of A. H. M. S. The population of the place was then 200. Their mission was continued, and aid granted in his support, until January 1832, since which the congregation have sustained the support of the preaching of the Gospel. In the meantime they have built a convenient house of worship, and the village now contains 1200 inhabitants.

Here, as I have intimated, stands 'Illinois College.' This too, owes its origin so essentially to the operations of the A. H. M. S., and has been raised to its present respectable standing by the enterprise of its missionaries, that it cannot fail to be an object of lively interest to all who labor with us in the cause of the west. It is less than four years since the first thought of establishing a college in some western state was suggested by an association of seven young men, then pursuing their studies in an eastern Theological Seminary. The suggestion was reciprocated by our missionary in this place, and met the approbation of several friends of literature in this state. The young men were sent out in succession as missionaries of the A. H. M. S.; and principally by their agency here, and in the

western states, the sum of \$46,000 has already been raised towards the founding of this institution. Permanent buildings have been erected, and nearly completed, which will accommodate well 100 students—a philosophical and chemical apparatus procured, worth from \$2000 to \$3000, a President, two Professors of Literature in the Preparatory Department, and between 60 and 70 students, now on the ground. All this has come into being in less than three years; and to one as familiar as I have been with the history of its small beginning, its present magnitude is almost incredible. It is, in fact, a new and its prospective influence on the intellectual, moral, and religious of this rising state, must be regarded with the liveliest interest by every Christian and every patriot.

The following is a general view of the progress of the cause in the two states during the last seven years:

When the A. H. M. Society was organized in May, 1826, there were, in these two States, eight Presbyterian ministers. Of these, five were in Missouri and three in Illinois, and five of the number, viz. three in the former and two in the latter, were missionaries of our Society, under its former organization. The number of Presbyterian ministers now laboring in these states, is 51, of whom 37 have been sent here, or added in the face of their affliction. The redemption could not be effected. Hanson was forced on board the slave ship with the vessel of his cargo, but he never reached the place of his destination. The ocean received the remains of the murdered slave! Remains they were, for he was a skeleton, and died of a broken heart! Ye avenging powers of heaven! shall your thunders sleep forever? When the 'sea shall give up its dead,' what a cloud of witnesses will spring to the bar of God with the swiftness of lightning, to testify against the oppressors and murderers of the humble and defenceless Africans!

When the President of the United States, the Heads of Departments, the Naval and Military chiefs and subalterns, citizens, &c. marched with great pomp to the Capitol to celebrate the French Revolution of 1830, which destroyed the empire and gave the people liberty, I saw at the same time another kind of procession marching in a different direction. It was that of a 'gang of slaves,' chained to the wheels of a slave ship, and being towed to the sea. Must this forever be? Must the leading Representative of Massachusetts in Congress, must be who has sat in the highest seat of honor in the nation, feel it impolitic, improper, perhaps even unconstitutional, to touch this subject? J. N. DASHWORTH, Boston, March 1, 1832. Gen. Agent J. C. S.

They were also visited occasionally by missionaries, who labored two or three months in each state, and seemed to strengthen the things that remained and were ready to die. This partial supply of evangelical preaching, though by no means what they needed, was still of great importance. The church gathered a little strength, and the people were taught not utterly to forsake the place where God's honor dwelleth.

During this time their house of worship was gradually tumbling into ruins, till at length it became the home of the bat, and the haunt of the screech owl. For nearly two years previous to August 1832, the time I came among them, they were entirely destitute of preaching, except two or three Sabbaths, and an occasional lecture given them by neighboring ministers. It was midnight, indeed; and all their energies were vainly exerted, but they breathed their last; they can never rise. The little church, feeble and destitute, and hungering for the bread of life, was ready to ask, 'Has the Lord forgotten to be gracious? are his mercies clean forgotten forever? Under these circumstances I commenced my labors among this people. We held our meetings in a school room, as their present house of worship was then in its incipient state. Our meetings were crowded, attentive, and solemn. The Holy Spirit was evidently present in his awaking and sanctifying operations. The converts submitted to Christ, and others seemed to feel, that they also must bow, or sink to endless death. Meetings have been frequent and well attended. I have preached regularly from four to seven times in a week; attended a Bible Class each Friday, a church prayer meeting once a fortnight, and a school three to four hundred family visits. The numbers of the people have been broken; and they begin to feel that the Sabbath was made for man, and preaching designed for his salvation. The audience on the Sabbath has gradually increased. For several Sabbaths past I have preached to an assembly of from two to three hundred.

Ten have been admitted to the church, which now consists of forty-three members; a number more cherish hope in Christ. The Sabbath School, though commenced for the winter of 1832, has been in operation, and has been attended with a blessing. Two teachers and a few of the scholars have hopefully embraced the Saviour. The Society has within six months erected a neat and commodious house of worship, and already sold \$10,000 of the land, which was the principal cause of the expense. They have pledged \$3000 towards the salary for one year; raised \$6000 for a singing school, which is now in successful operation; and paid over \$6000 to the M. M. Society. They are, indeed, greatly encouraged, and I think ere long will be able to support the gospel independently of foreign aid. At present their burden is heavy; I hope it will not crush them. The aid offered them by the M. M. Society has inspired them with new hopes and put them in possession of the gospel for one year. Without it they must have perished; but, under God, they will rise. When I look around upon this Society, which for years has been a moral waste, and see its scattered fragments coming together, and once more forming a harmonious whole, I am constrained to exclaim, 'What has God wrought.' Surely 'the Lord hath done great things for us, whereof we are glad.'

The blessing of the M. M. Society to the feeble churches of this State can never be told. See is resuscitating the dead, imparting new life to those who were ready to expire, and enabling the feeble to walk forth with the majesty and strength of a giant. Her hopes are noble, her object sublime. May she march onward, sustained by the energies of Omnipotence, till the waste places of Zion shall be replenished, and all her desolations be removed. 'Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation.'

Yours respectfully, CALER KIMBALL.

## ILLINOIS AND MISSOURI.

The 'Home Missionary' for March is principally occupied by letters from Mr. Peters, Secretary of the A. H. M. S., giving an account of his visit to Illinois and Missouri. We have room only for a paragraph or two.

At Jacksonville, where a missionary was stationed in 1828 and aid granted for his support till Jan. 1832, a subscription of \$205 in aid of the society's funds was made at an evening meeting while Mr. P. was there. He gives the following account of the town and the College:

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When the President of the United States, the Heads of Departments, the Naval and Military chiefs and subalterns, citizens, &c. marched with great pomp to the Capitol to celebrate the French Revolution of 1830, which destroyed the empire and gave the people liberty, I saw at the same time another kind of procession marching in a different direction. It was that of a 'gang of slaves,' chained to the wheels of a slave ship, and being towed to the sea. Must this forever be? Must the leading Representative of Massachusetts in Congress, must be who has sat in the highest seat of honor in the nation, feel it impolitic, improper, perhaps even unconstitutional, to touch this subject? J. N. DASHWORTH, Boston, March 1, 1832. Gen. Agent J. C. S.

## GEORGIA AND THE MISSIONARIES.

The Missionary Herald for the present month contains a very full and lucid statement of the course pursued by Messrs. Worcester and Butler, and particularly of the circumstances that led to their release; which we commend to the attention of any who may suppose that there has been any sacrifice of principle on their part, or any waiving of rights, not dictated by the most honorable views and feelings. It is worthy of remark, and the fact ought to prevent hasty censures, from any who may not be fully acquainted with the circumstances—that, while the missionaries have acted entirely on their own responsibility from the first, without direction or even advice from the Prudential Committee, not however without a free interchange of views on all important questions, and while the latter have acted with entire unanimity, it is not known that, at any stage of the business, the judgment of the Committee has differed from that of the missionaries. The missionaries did not accept pardon; they made no acknowledgments or concessions as the price of freedom.

They have yielded, says the Herald, none of the principles of the cause. The great point of compromise of conduct they have pursued. They have not yielded the point that they had originally a right to prosecute, un molested, their labors among the Cherokees; that their views of the constitution, laws, and treaties of the United States, under which they acted, were not to be questioned. Whether this appealing from the decision of the court of Georgia to the Supreme Court; that they had a just claim to immediate and unconditional release from imprisonment, in compliance with the decision and mandate of that court; that they were not to be subjected to the further interposition of that Court for their deliverance according to the course of law.

Nor have they stopped short of accomplishing every object aimed at by them, which, in their view, could be accomplished by the most peaceful and lawful course of conduct they have pursued. They have not yielded the point that they had originally a right to prosecute, un molested, their labors among the Cherokees; that their views of the constitution, laws, and treaties of the United States, under which they acted, were not to be questioned. Whether this appealing from the decision of the court of Georgia to the Supreme Court; that they had a just claim to immediate and unconditional release from imprisonment, in compliance with the decision and mandate of that court; that they were not to be subjected to the further interposition of that Court for their deliverance according to the course of law.

## Colonization.

THE COLONIZATION SYSTEM.—NO. XI.

To the Hon. A. B. EVERETT and the Rev. L. BACON.

I omitted writing you last week in consequence of having been engaged in discussing the matter in the Senate Chamber. The Hon. William Wilkins, Senator from Pennsylvania, was called to the chair, and the Hon. Walter Lowrie, Secretary of the Senate, appointed Secretary. After prayer by the Rev. John Proudfit, a constitution, on the plan of entire abstinence from the use of ardent spirit and the traffic in it, was adopted and signed by members of both Houses of Congress. All members of Congress, and all who have been members, officers of the U. S. Government, Heads of Departments, officers of Army and Navy, who practically adopt the principles of the Society, may become members. Officers were elected as follows:

Hon. Lewis Cass, Secretary of War, President.  
Hon. Samuel Bell, N. H.  
Hon. Gideon Tomlinson, Conn.  
Hon. James Reed, Mass.  
Hon. Daniel Wardell, N. Y.  
Hon. Lewis Condit, N. Y.  
Hon. William Wilkins, Penn.  
Hon. Thomas Ewing, Ohio.  
Hon. Felix Grundy, Tenn.  
Hon. John Tipton, Ind.  
Hon. James Wayne, Georgia.  
Hon. Walter Lowrie, Secretary.  
Hon. Eliza Whittaker, Ohio, Treasurer.  
Hon. Wm. W. Ellsworth, Conn. Auditor.  
Hon. Theodore Frelinghuysen, N. J.  
Hon. Arnold Nauhin, Delaware.  
Hon. John Blair, Tenn.  
Hon. George N. Briggs, Mass.  
Hon. Elizaeth Cook, Ohio.

CROSSBARS.—About 10,000 British and American sailors visit Cronstadt annually. During the last year Mr. Knill, of St. Petersburg, visited that port several times, preaching and distributing books and tracts. Mr. Ropes speaks of these labors as productive of delightful effects. Mr. K. has made efforts to procure a large supply of books and tracts, in the hope of being able to do much more there during the next shipping season.

streams on its summit, and plays in the breezes of heaven, as it in mockery of the chains of the poor slave. We cannot touch the matter in the slave. The Constitution forbids it. State sovereignty forbids it. The Courts forbid it. But the sympathy of the people, and the influence of the District of Columbia is unaccountable, for it is not guarded by the same formidable barriers. A decent colored man waited on me one morning in great apparent dejection of mind, and he was trying to raise money enough for the redemption of Hanson, whose property had been sold at auction, and poor Hanson with the property. He was an intelligent, religious slave, and as such had been cherished by his deceased master, between whom and H. there had been a mutual attachment. He was then lying in jail at Alexandria. The slave ship was receiving her cargo in the Potomac! and was to sail in a few days for New Orleans. The friends of the sufferer, members of the same church and class, one of whom was a hired servant in my own family, despoiling of his dress, went down to Alexandria to bid him an affectionate and final farewell; but the jailer, deprecating the sympathies which such a scene would excite, refused them admission! They returned to Washington without even the stretched comfort of seeing the face of their afflicted friend. The redemption could not be effected. Hanson was forced on board the slave ship with the vessel of his cargo, but he never reached the place of his destination. The ocean received the remains of the murdered slave! Remains they were, for he was a skeleton, and died of a broken heart! Ye avenging powers of heaven! shall your thunders sleep forever? When the 'sea shall give up its dead,' what a cloud of witnesses will spring to the bar of God with the swiftness of lightning, to testify against the oppressors and murderers of the humble and defenceless Africans!

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## BOSTON RECORDER.

WEDNESDAY, MARCH 6, 1853.

## TWENTY SIXTH OF FEBRUARY.

The day was observed in this city, as mentioned in our last, by a public meeting in the Park-street Meetinghouse. It was a meeting of the Boston Young Men's Temperance Society, in which the Massachusetts Society and Boston Laboring Young Men's Society united by invitation. Henry Edwards, Esq. one of the Vice Presidents, presided. After an anthem, 'We unto them that carry long at the wine,' &c. (music by Mr. Zeuner), prayer by the Rev. Mr. Hague, and Mrs. Sigourney's Hymn for the occasion, an address was delivered by Amiel Huntington, Esq. of Salem, on *Total Abstinence*. He was followed by William Ladd, Esq. of Maine, Rev. Baron Stow of this city, Mr. Ruggles Slack, who appeared as the representative of the Laboring Young Men's Temperance Society, and J. B. Flint, M.D. Dr. Flint proposed a resolution on the importance of Legislative measures in favor of temperance. Before the vote was taken, Hon. W. B. Calhoun, Speaker of the House of Representatives, rose and moved an adjournment, that the subject might be more fully considered—supporting the motion by a few appropriate remarks. The meeting was accordingly adjourned to Tuesday evening, March 5, (just too late to be noticed in this paper.)

## LICENSES AND LOTTERIES.

An inquiry is suggested. The laws against Lotteries impose penalties on the framers, and managers, and dealers. The buyers of tickets are not punished. The loss of property, and the injury to their principles and habits—the suffering and crime and disgrace into which they are led, are thought to be punishment enough. The plotter of the mischief; the tempter and betrayer; that he cherishes the passion for gambling for his own emolument, and lives on the vice, poverty, and wretchedness, that he has himself created—is the man on whom, and justly, falls the penalty of the law.

But how is it with an evil of kindred character—with another class of seducers and harpies, who live by the vices they create—how is it with the dealer in ardent spirits? The law licenses and protects him, and punishes his victim! Why is this distinction? Is there anything in the nature of the two evils to justify it? What is it that the victims of the licensed dram-seller are not compelled to buy—that the steps in their pathway to ruin are all taken freely and voluntarily? So it was with *Jekers*. Is it that a man may possibly buy and drink ardent spirits without ruining his fortune, his constitution, and his soul? So may Lottery tickets be bought without leading to these consequences. The peril is about as great in one case as in the other; in both, imminent. But it is said perhaps, that spirit-selling may be so conducted as to do good without any of the evils mentioned—the good or evil results depending entirely on buyers. And may not the same be said of Lotteries with at least as much reason? May not the friends of some good object—honest and honorable men, in independent circumstances—unite to accomplish it by means of a lottery among themselves—and may it not be so managed that no money shall be lost by it, or applied to an object which the contributor would not choose to aid to that amount—and so that, if any bad passions are awakened, or any vicious propensities cherished, it shall be the fault of those who indulge them? It is a sufficient answer in either case, that the traffic never exists, and, as long as men are depraved, never can exist, without the evils that we attend it. And besides, it would be no difficult matter to prove—included it has been already proved a thousand times over, that spirit from the dram-shop does evil, evil only and continually.

Why, then, we ask, should the law punish, in one case, the tempter, and in the other the victim? It will not always be so. Lottery offices are now licensed in some parts of our country; they were once licensed in Massachusetts. The license system, with respect to them, has been abolished for reasons that apply with all their force to dram-shops; and instead of a license we have a fine. That traffic has been outlawed. Why shall not the other meet with the same fate?

## SWEDEN AND FINLAND.

The following very interesting paper is among those forwarded by Mr. Ropes. It was prepared by a friend of his. The name of the eloquent and faithful minister (Mr. M.) is *Malmberg*. The opinion of Dr. Paterson respecting the prospects of religion in Sweden, &c. mentioned in our last, will be remembered; and this paper abundantly proves that the hopes cherished by him are not without foundation.

A minister belonging to one of the Lutheran Churches in P. was during the summer of 1829 obliged to remove for the benefit of his health to a seaport; and as no one could be found to replace him while absent, an order was despatched to the University of U. requesting that a student belonging to the 1st class might be sent.—A youth about 19 years of age, being one of the first in the University, was appointed.

Besides the dead language he was only acquainted with the Swedish and Finnish (in which two languages he preached); the first of these is spoken by very few in P. and the latter with a very few exceptions only by the lower classes. This circumstance, I believe, induced him to study German, of which in a month or two he acquired a tolerable knowledge. About this time in the prevalence of God he was brought into contact with some pious Germans who lent him a sermon written by Lindel (I think). This sermon by the teaching of the Spirit of God convinced him he was a poor, helpless sinner, under the righteous condemnation of the Almighty, and that his only hope of mercy was in Christ. From this time he commenced employing his wonderful gift of speech and every other gift, not to exalt himself as hitherto, but to exalt Jesus his Redeemer.

We have felt our hearts drawn out to God for the abundance of grace bestowed on this dear young man; when travelling with him he has occasionally remained for two or three hours unconscious of all around, absorbed in holy meditation—holding communion with his long-neglected Saviour. At other times he would stop the coach, and out of the window where a number of peasants had collected preach to them the Gospel.—Although we understood not what he said, yet his energetic, earnest, and fervent manner, we suppose, were there were in 1829, 1870 students—Ed. Rec.

## LEGISLATIVE COMMISSIONS.

The appointment of commissioners to investigate important public interests has long been practiced by the British Parliament with the best results. Such subjects as Education, Pauperism, the Sabbath, Slavery, &c., cannot be legislated upon as intelligently as they should be, without more extensive inquiry and more systematic and authoritative investigation than they are likely to receive from individuals or from an ordinary committee during the sessions of Parliament. In a few instances the same plan has been adopted in this country. Last year a Commission on Pauperism was appointed by our own Legislature; and their Report, though very imperfect, is one of the best documents on the subject that has ever appeared in the United States. It shows what might easily be done to supply our Legislators with the necessary data, on that and similar subjects.

It has been already mentioned that a proposal to appoint a similar Commission to investigate the general subject of intemperance, the license laws, &c., was rejected in our House of Representatives by a large majority. The grounds of that vote we have never seen explained. The lovers of ardent spirit and all interested in keeping up the grog-shops in their present number and character, are of course well satisfied with the pernicious and disgraceful law of last year; and do not wish to see the slumber of their fellow citizens disturbed by the disclosures to which the appointment of such a Commission would lead. But can it be that a majority of our Legislators are governed by such motives? Can it be that the intelligent and conscientious friends of Massachusetts are represented by men so anxious to perpetuate the vices and sufferings connected with intemperance, as to shun an investigation into their causes and the means of removing them? The subject was recommended to the attention of the Legislature by the Governor, with reference to that awful visitation, which, last year, in many parts of our country, was so evidently and impressively connected with spirit-drinking. His Excellency regarded it as a visitation of Divine Providence calculated to impress upon us important truths. It is not thought by the House of Representatives worth the while to inquire whether anything may be learnt from it or not, or whether any measures can be taken to protect the state from the delinquencies of such a scourge in future!

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supplicating tone of voice, and the tears of his auditors, spoke more to our hearts than the most eloquent discourse in our own language ever had, if addressed by one less desirous of saving his Saviour.

As the minister whose situation he occupied did not recover speedily, M. (now become a student of the Bishop's school) was called to the University. This appeared to startle the time. Christ had never perhaps been so long in these languages in P. and now that they flocked to hear him and some were endeavoring to learn his language, he was to be removed without a shepherd. Efforts were made to mission for him to remain, but without effect; he resigned; willing either to go or stay he saw best. The reasons alleged for sending him away were, that disorders had been created in the church where he preached,—alluding to the stance of some pews being broken down by the and the necessity of finishing his course of study at the University.

After remaining 6 months at the University was ordained and sent more than a 1000 miles P. to a town or village in the north of Finland here he found all in a state of spiritual death, although he did find one pious man, a minister, this very circumstance seemed to render him more discouraging, as he had been laboring three years almost without bearing any fruit, to short-sighted mortals appeared a barren new seed, and unbelief was ready to reject surely the enemy has prevailed. But no; the own dear Lord who suffered for wise and good purposes the enemy to appear to triumph for a son, as the following extracts from his letters fully show:

"The church of Christ spreads. God's will is no longer on the waters only. Four times in go to give him entrance into their hearts, now more than a year, that I have proclaimed Word of God to this congregation. God has sent my labors in such an abundant manner, that I can do no less than fall down and be filled with amazement for his unspeakable mercy. The ber of converts, however, in my congregation is not great this year, as in another of which L. is the minister. He has been preaching years without finding many awakenings; but there have been so many as can hardly be counted. Hundreds have this summer been saved from the thralldom of the devil. You may easily imagine, however, that he does not let this pass without regular hours of prayer, with a vigorous every thing to occasion my fall."

"My Vicar in this place is much respected, and considered a learned man. At first, I had a share in his affection on account of my gifts, when he discovered something of the work of Spirit, and sat at the same time beginning to love his love to me was changed. Many a time I have been obliged to argue with him on spiritual subjects. On one occasion he told me, 'You are a sectarian.' I proved this to be impossible. After several weeks since he wished to prove I was an enthusiast in which also he did not succeed. God has infinite mercy been pleased to grant me a wonderful degree of humility when engaged in dispute with him, and I have greatly felt his presence. M. and his two sons at the U. University. One of Professor of Theology, and the other minister in a Seminary; and candidates for holy orders must be examined by them. Last summer they spent some time at home, where they beheld my walk and the effect of my preaching; they then got acquainted with my brother. On returning to the University they were the other Professors believe there were enthusiasm and sectarianism, &c. in this place, of all of which I was the cause; and that my brother had fallen into the same error. This my brother is a student of the University; and at his examination, after going through the essay he had written, one Professor told him to leave the essay he had written, one Professor told him to



This image shows a vertical strip of a document page. The left side features a dark, textured binding material, possibly leather or cloth, with visible wear and a vertical crease. The right side is a white page with faint, illegible text. The text is arranged in a single column and appears to be a list or index of names, with some entries preceded by small symbols or initials. The overall image is oriented vertically, with the binding on the left and the page on the right.



